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rior regulation is far from being perfect; but every year will add to its improvement. For, besides relieving the counties from the great burden of keeping convicts, and diminishing the chances of escape, by bringing them all into one prison, under a more vigilant inspection, the establishment of a State Prison presents the best opportunity, by the magnitude and liberality of its plan, for the formation of a well digested scheme of internal management and economy, and the full execution of the only just and beneficent system yet devised for the punishment and correction of criminals. The New-York State Prison will furnish a model for others, which the increase of population and growth of luxury may render necessary in the distant parts of this extensive country.* And, whatever may be the future condition of mankind, this institution will reflect lasting honour on the State; become a durable monument of the wisdom, justice, and humanity of its legislators, more glorious than the most splendid achievements of conquerors or kings; and be remembered when the magnificent structures of folly and pride, with their founders, are alike exterminated and forgotten.

For the Belfast Monthly Magazine.

AN ADDRESS TO THE PUBLIC IN THE NAME AND BEHALF OF THE SOCIETY OF MOTIVEMONGERS.

ADDRESSES are become fashionable, and experience shows they are useful. They have made the world acquainted with thousands, who otherwise would have passed through life in undistinguished obscurity, and sunk quietly into obli-

* Similar prisons are already established in New-Jersey and Virginia, and others are proposed to be erected in Massachusetts and South-Carolina.

vion, without a memento of their existence. O! the astonishing power of addresses!—They can hold up for present admiration, in defiance of vices—and hand down to posterity, in spite of insignificance.

It cannot, however, for a moment be imagined, that *this address* is presented with any such servile view.—My Lords, the public contain within themselves all the vital principles of real greatness, and therefore can receive no additional notoriety. To increase their importance, by any address, would be impossible; to attempt it, would be vain and presumptuous. But lest any one should be inclined to put such an invidious construction on my conduct in this affair, I shall here subjoin, for his satisfaction, a full and true account of every why and wherefore by which I am actuated.

Be it known then, that to lay open to the consideration of the public, the nature and design of Motivemongery; to enumerate, for their information, the qualifications required in its professors; to point out some of the advantages to be derived from the institution; to detect some pretenders, who impose on the ignorant, and by assuming our name, bring disgrace on our society; and to propose some plans for the farther improvement of Motivemongery.—These are, may it please your worship, the sole reasons for presenting this address.

Motivemongery is in the conduct of life, what well-founded theory is in philosophy: by the one we discover the secret springs of action: by the other we account for the phenomena of nature. Whilst we live in the world, we must judge of the actions of mankind, and pronounce them good or bad according to their natural tendency, or influence on society. But, if we judge candidly, our decisions will be influenced

chiefly by consideration of the motives from whence those actions arise. Hence we see the utility and necessity of Motivemongery; which teaches us to discover and estimate motives aright. Would mankind only be what they appear, this art would not then be necessary; but, as long as they continue to make their appearance in masquerade, the design of the Motivemonger is, to strip them of their external deception, and discover what they are in their native dress.

For this purpose very few indeed are truly qualified. Not every one who with ill-natured spleen criticises the conduct of mankind, and delights to expose their failings; nor every one who elevated on the pinnacle of his own vanity, looks down upon the little world below him with a supercilious contempt, and thinks them beneath his notice;—No, the real Motivemonger is a being of quite another nature. He requires, first, an original power of discernment; and in this respect, like a poet, he must be born, not bred. This quickness of discernment is an essential qualification; it stands directly opposed to that impenetrable thickness of scull, which learning attempts to overcome with no more success, than “sparrow shot fired against a bastion.” But, however penetrative the mind may originally be, it is no more than the foundation on which the superstructure of Motivemongery is to be built; and he who would practice it with success, must, in the second place, be a CAREFUL OBSERVER of mankind. Without observation there can be no true experience, and without experience no just conclusion. The Motivemonger knows, that “the proper study of mankind is man;” he, therefore, minutely observes his conduct in the various modifications of prosperity and ad-

versity; under the various influences of religion, superstition, or infidelity; and in the different relations of king, subject, parent, child, or friend; with many others, obvious to every thinking mind. Upon these observations, he founds his experience; and from that experience, forms his opinions of the motives by which mankind are actuated in all the changeful circumstances of human life. To these he adds mature deliberation. Most men act and think merely from *first impressions*; but the Motivemonger pursues a very different line of conduct. He compares circumstances, possibilities, and probabilities; examines every evidence before he gives in his verdict, and wherever justice will permit, leans to the side of mercy. The other qualifications necessary to the character of the Motivemonger are good-nature, philanthropy, and benevolence. Good-nature enables him to bear with seeming faults, until he sufficiently examine whether they be as bad as they at first sight appear; philanthropy rouses him from slothful inactivity, and excites him to exercise his powers in the service of his fellow men; benevolence guides every motion of his soul, and whilst he exercises his abilities for the welfare of a few, breathes forth the wish of love for the happiness of all. The last requisite is, impartiality. Without this, all others, however specious in appearance, are but like a gilt frame, compared to the solid metal. Impartiality is the spring which must direct the machine, otherwise its motions will be irregular, and its indications false. Impartiality levels the distinction of party, cancels the accounts of interest, silences the sophistical pleadings of attachment and self-love, patiently listens to the arguments of unbiased reason, and decides with indifference for friend

or enemy. With these qualifications a man may be a Motivemonger.

Endowed with such qualities as have now been enumerated, the Motivemonger will direct every inquiry towards the attainment of the knowledge of human nature, in as far as it may be a means of advancing happiness. He will strip the masqued hypocrite of his specious robes; and pluck the borrowed plumes from the wings of vanity; that, by discovering the folly of mere external show, he may teach the necessity of internal sincerity. He will rescue the innocent from the snares of the designing; and guard the unprotected from the insults of the unfeeling.

The advantages of this art are common to all classes of society, and extend their influence to all possible circumstances.

In particular, it contains a collection of the most accurate rules, by which all young ladies and gentlemen will be enabled to judge, with the most surprising precision, of the real intentions of all matrimonial pretenders. These rules are also of the utmost importance to all buxom widows, who, by their means, will be enabled to discover, whether their lovers sigh for *themselves* or their *jouintures*. In friendship of all kinds, these rules will be found of the greatest utility. The visitor, at first salutation will perceive, whether he is invited to laugh, or be laughed at; the visited will discern, whether his friends come to pay their respects to him, or to admire the delicious flavour of his roast beef and old Port; and old bachelors, and old maids, will learn, whether their inquiring friends come to see how well or how ill Providence is pleased to make them.

Instances innumerable might be produced, displaying the advantages to be derived from Motivemongery; one however, may suffice. It was

related to me the other day by my old friend Mrs. Prudence Circumspect.

It had been observed for some time, that Bob Buckskin, the squire, began to walk as erect as a bulrush, with his coat close buttoned, to make him look smart and killing; and it was generally surmised, that Bob had at last begun to think of marriage. Mrs. Circumspect, however, observing that he always walked particularly light and airy, when passing the shop of her neighbour, Mrs. Taffety the milliner, immediately divined his motives; and by seasonable advice, saved Miss Dolly Dimity the apprentice, whom the squire had already determined to carry off the first opportunity.

Let no one now attempt to insinuate, that what I have been saying is mere puff; for the whole society are ready, at any time, to support the truth of all I have advanced. For my own part, I have long been a Motivemonger, and, with modesty I say it, have arrived to some little distinction in the craft. No doubt it has been owing more to the partiality of my friends, than to my own merit, but I have lately been chosen General of the order. If, then, any one should be inclined to dispute my declarations, let him remember, I write by virtue of my office, and demean himself accordingly.

One thing to which I desire particularly to call the attention of the public is, the consideration of certain imposters, who have lately invaded our rights; and by assuming our name, and acting in our craft, have brought upon us the suspicion of some, and the displeasure of others. I shall therefore proceed to point out to the public, for their instruction, and our own vindication, the marks by which these impos-

tors may at all times be discovered.

First.—When any one's opinions disagree with theirs, or his actions oppose their particular interest, they bestow on him very liberally the epithets of rascal, knave, designing hypocrite, and ignorant fool. This very frequently occurs in the dull deadly harangues of Mr. Bigotry Stupid, and the pert irrational babblings of Mr. Infidel Crazy. They, of this description, will tell you, the Doctor intends to poison you by degrees, and trepan you of your life and your money together; that law and honesty are totally incompatible, and, therefore, the lawyer, whilst he pretends to protect, only plots to pillage; that the priest, worse than all, is not contented with ruining you in one quarter, but is determined to gull you of both money and soul together. O! it grieves me, that such men as these should ever be considered Motivemongers! Because there are some bad characters in every profession, must we uncharitably conclude, that there can be virtue in none!

These imposters are generally known in the world by the title of "The Grumblers." Their whole employment consists in venting their complaints against mankind; and in endeavouring to demonstrate their favourite proposition, "That all things are wrong, merely for want of their sage direction." These self-opinionated Solomon's imagine, that the quintessence of all wisdom is concentrated within the circumference of their own sculls; and therefore judge all other men's actions to be the offspring of ignorance, inexperience and folly. To this superabundant wisdom, they add the most exquisite sensibility; and the grief of their gentle spirits is so great, when they contemplate the improprieties of mankind, that they are unhappy themselves, and ren-

der all who are near them miserable. It has been, sometimes, shrewdly conjectured, that neither their wisdom nor sensibility are so great as they pretend; but, that like the screech-owl, they take a pleasure in their own nightly hootings, and grumble at the rest of mankind, because they are happier than themselves.

I have consulted the society on an adequate punishment for these offenders, and it was unanimously agreed, that the whole generation should be commanded to form themselves into an association separate from the rest of the world; where they may comfort each other in quiet, with the beauties of wry faces, and the harmony of groans; since to others they, at present, afford neither instruction nor entertainment.

Second.—I must caution the public against another class of impostors, who are distinguished in the world by the name of "The Slander Club." These continually endeavour to pass for genuine Motivemongers; and by assuming an external appearance of regularity and wisdom, have frequently deceived the unwary. They preserve amongst them a subordination of ranks and employments. A member of the good and ancient family of Tattle-hall claims the hereditary honour of the presidency. The president regulates their employments, according to their diligence and abilities; and is sure to reward them in proportion to individual success. Those who are possessed of tenacious memories, and fertile imaginations, are denominated, "The Historians." Their practise is this:—As soon as any one who is absent happens to be approved of, or commended in company, they proceed to tell some story concerning him, or his great-great-grandfather; merely for the entertainment or information of the

company, as they will positively assure you; but really with the intention of counteracting any favourable impressions which his conduct or abilities may happen to produce. One thing by which these Historians are distinguished, is their excess of modesty. They never assert any thing to be absolutely true—they give it to you just as it came to them; and leave you at liberty to judge as you please. Their goodnature indeed often carries them so far as to tell stories, which, they assure you, they themselves do not believe; and they only mention them as instances of the censoriousness of the world. When two of these Historians meet in one company, they are known by the name of "Hinters." Whenever an action is related, or a character introduced, they immediately begin to cast looks of penetration at each other; and if sufficiently near, are sure to begin a whisper for the instruction of the curious. This done—"You know, and I know—and we mind the time, when some people—Ay, Ay;—but some people—you know, and I know too." Such half sentences as these serve to fill up the usual dialogue of the Hinters; and whilst they in reality say nothing, either good or bad, their dark insinuations blast the character. These gentry are all invalids; being grievously afflicted with a disease, which they are very desirous to conceal from the knowledge of the world. It was long before I could discover even its name; but Mrs. Circumspect, to whom I usually apply on these occasions, tells me it is called the "Hearsay." That it seizes the patient, at first, with the most incorrigible propensity to listening, then impels him, irresistibly, to communicate what he has heard. But, as it sometimes happens, that his communications are not well re-

ceived, or are followed with consequences of a rather unpleasant nature; the Historian, in this case, gets afraid to speak out. His propensity to speaking, however, is still so violent, that he cannot restrain himself; therefore, to gratify his favourite propensity to defamation, and preserve himself at the same time from any future danger, he conceals himself under the ambiguity of half-muttered sentences, whilst he stabs as an assassin, and destroys by every blow.

These are succeeded by the "Wonderers," a people in continual amazement at the various occurrences of this life. When fair weather—they *wonder* if we shall ever have any more rain; when rainy—they *wonder* if it will ever be fair; they *wonder* what o'clock it is; they *wonder* when the moon will change. But if their *wondering* ceased here, we need not regard it, even if it were to rise to the sublimity of astonishment. It is when they attempt becoming Motivemongers, that cognizance of them becomes necessary.

The most notable of this description with whom I am acquainted, are the good family of the Gape-seeds. Going a few days ago to pay a visit of ceremony, the moment I entered the parlour, my ears were assailed by a legion of *wonders*. After the usual salutations, into which they contrived to introduce at least half a dozen; my dear, says Mrs. Gapeseed, turning to her husband, I *wonder* what our neighbour Fashion can intend with his family! I really *wonder* at his style of living! I *wonder*, in particular, if he expects Mr. Paywell to marry his daughter Letty! I *wonder* if he can give her five thousand pounds fortune! says the husband—I *wonder* where he would get it! replies the wife—I *wonder* at that too! rejoins the hus-

band. I thought this volley of wonders was fully spent, till Mrs. Gape-seed began it anew.—“I wonder, my dear,” (my dear is a favourite word of hers), “I wonder how people can find time to raise so many stories as one hears! for my own part, I scarcely believe any of them to be true! but, to be sure, one can’t shut their ears, as the saying is. But I really wonder what Mr. Generous could mean by calling at old Widow Cottages!—I wonder if he has ever seen her daughter Cherry!—I wonder if it can be true what our maid Molly tells me was his reason for calling there! People of his station seldom visit for nothing, says Molly. Now, says I, Molly, I wonder what put that in your head! as the saying is.”

Silence seize thine unceasing tongue, thought I, as I got up to make my escape from this marvellous exhibition of wonders. I could not but make some inquiries respecting the two great causes of these good people’s astonishment. Mr. Fashion, I found was richer than they were—and his daughter Letty ten times handsomer than their daughter Polly. Mr. Generous, I understood, was a man of unbounded benevolence; and his visit to Widow Cottages the purest dictate of charity; yet here these wonderers, under the specious pretence of inquiry, would vilify the good deeds of the humane, and ruin the unblemished character of the innocent and unprotected.

Thirdly. It would be an unpardonable oversight, were I to pass by in silence, that very important part of the literati; *the would-be-Philosophers*. They pretend to be a species of supernatural beings, soaring aloft on the wings of contemplation, despising this little world, and all its vanities. When, at any time, they deign to mix with the rest of mankind, they consider them as so many creatures of an inferior order. They

are always wrapt up in the most profound cogitations; and may easily be distinguished by sitting in company “like their grandfathers cut in alabaster.” A word is seldom permitted to escape their lips. The oracle of their wisdom is kept closely muzzled; and, when at any time, they deign to pop their awful sentence, it is accomplished by a significant cast of the eye; an emphatic nod of the head; or a graceful shrug of the shoulders. Hence, they are usually known by the name of “Signers”. Wherever they come, they come determined to be displeased; displeased they sit; and displeased they go away. Wishing to be considered beings of superlative wisdom, they entertain the most inveterate contempt for all who will not bow, and acknowledge their claims. In youth, they discover nothing but levity; in manhood, ignorance; and in age, folly.

I suppose, it is unnecessary to inform the public, that our society disclaims all connection with these Wise-heads. Enemies to pert and tormenting loquacity, we equally despise the absent stare, and the sullen disrespectful silence.

Fourthly. There is a generation of Lynx-eyed Physiognomists, who judge a man, at first sight, without the useless assistance of time and reflection; and discriminate between his good, or bad qualities, by calculating the dimensions of his nose. These also the Society of Motive-monger’s disown and prohibit. It is not, however, to be understood from this, that we absolutely condemn the practice of Physiognomy. Far from it. As many as are possessed of the proper qualifications of a Motive-monger, as already enumerated, are completely at liberty to exercise it as they please. It is only against a set of ill-natured pretenders, that this prohibition is intended to operate. In

particular, if, after this date, old Beau Barescull shall dare to give his opinion of a gentleman's manners, or appearance : or, Miss Biddy Bundle to utter her disapprobation of any lady's beauty under thirty-six ; our society have decreed, that they shall be punished in some one of the two following manners : They shall be joined together in marriage within this current year ; that so they may administer to each others penitential exercises ; and employ themselves in discussing their own family comforts ; leaving their neighbours to enjoy the same important privilege. Or they shall be condemned to view themselves in a looking-glass, six hours out of every twenty-four ; that, from the enchanting contemplation of their own personal charms, they may learn to be lenient to the defects of others. Out of compassion for their numerous infirmities, we permit them to choose for themselves.

Let it be also understood, that we totally disown Master Tippy Tassel, who arrived in this neighbourhood last summer from Dublin ; and who pretends to judge of our conduct and abilities, by the collars of our coats, the frizzle of our hair, and the blacking of our boots. Now provided this said Master Tippy Tassel do not henceforth cease from his impertinencies, it is ordered, that the first who meets him, shall lay violent hands upon him, (provided he will not quietly submit) cut the tassels off his boots, and the toupee from his forehead, for the doing of which, this shall be his sufficient warrant.

We can, now, commit ourselves to the judgment of a discerning public, well convinced, that we, who are "good men, and true," will not be held responsible for any improprieties committed by such notorious offenders as those just now enumerated.

It is likewise hoped, that the mem-

bers of our society will, in future, stand more upon the alert ; detect, and punish all such insolent pretenders, without fear or favour either of rank, or profession. Whether they whine in religion, or bravado in politics ; whether they stalk in the study, or flutter in the drawing room, let them, without hesitation, be pointed out as impostors. No longer let them be suffered to expose the character of the inexperienced to the insulting sneer of ridicule ; nor betray it unprotected, into the cruel hands of Malice. No longer let them assume an appearance, when they have no pretensions to the reality. Compel them "*to be what they seem ; or seem what they are.*"

Now, as there is nothing which I have more at heart, than the credit and success of all real Motivemongers, I beg leave to subjoin the following plan, which, if properly carried into effect, will serve to diffuse the knowledge of our principles and practice ; and render still more effectual our benevolent endeavours, to promote the welfare of mankind. My plan is simply this : To establish an *Academy of Motivemongery*, for the education of those who may be desirous of acquiring a radical knowledge of the art. This Academy shall consist of two departments ; the one, under my own immediate inspection, is intended for the education of the gentlemen. The other, to be conducted by my good friend Mrs. Circumspect, shall be devoted to the instruction of the ladies.

Mrs. Circumspect has a peculiar tenderness for the youthful part of the female world. She expresses a modest, but confident hope, that, by attending to her instructions, they will be preserved from many of those snares into which inexperience is apt to betray them. Guided by her sage direction, the heart that in un-

suspecting innocence, beats with credulous delight, to the treacherous voice of designing flattery, shall be timely rescued from the base betrayer, and preserved from the pang of agonizing disappointment.

Guarded by her unremitting care, the blooming blossom of sixteen shall safely blow in all her kindling charms. Her unerring rules will at once discover whether the gay gallant who flutters round, be like the gaudy butterfly, which lights on the flower, admires its fair texture for a moment, then inconstant, fleets away to another; or the designing bee which lights with fond caresses on its leaves, but bears away its sweets, and then forgets its kindness; or, as the gentle Florist, who, viewing its mild blushing modesty, transplants it to some genial sheltered spot, there guards it from each cold and withering blast, cherishes its beauties in their bloom, and sees new graces as the former fade. It will be the constant endeavour of Mrs. Circumspect, to propose to the youthful female mind, such subjects of inquiry as will excite in them a laudable desire for information, and give energy and activity to those powers of soul, which often languish amidst trifles, or perish for want of employment.

In the other department, particular attention will be paid to the instruction of young gentlemen. They shall be furnished with rules explanatory of the true meaning of glances, winks, and smiles. For often when all these are lavished in seeming kindness, within the heart, sly fraud, and cold disdain lurk unperceived, and watch to make them wretched.

This part shall not be neglected, for I have observed the evil, and am determined to counteract it with all my abilities and influence. One instance may here be subjoined. It

may be a useful warning in similar circumstances.

The case to which I allude is that of an acquaintance of mine, who possesses in common with the rest of young men, the vanity of wishing to become agreeable; unfortunately for him he soon learned to become ridiculous. This young gentleman is possessed of a most untunable pipe. A more unharmonious voice never grated on the ear of mortal. Judge, then, of my surprize, when I discovered him one evening vociferating in the most hideous tones imaginable, to the inexpressible entertainment of a very considerable party. I observed some strangers present, who were particularly affected by my friend's performance; and, under some feigned excuse, laughed at him most immoderately. This exhibition did not end with one song, but through the entire length of a small volume he bellowed with the most confidential composure. I could not for some time comprehend what might be the cause of this musical mania; but I soon found out he had been ogling Miss Kitty; and she had persuaded him he could warble like an Incledon.

His performances, however; did not cease here, he soon gave another display of his folly; and another triumph to the amusing artifices of this ingenuous young lady.

He is none of the most active mortals; and of all things most indifferently calculated for leaping. Walking, however in company with Miss Kitty and some others, along the banks of a muddy river, it entered her brain, if possible, to get him a dip. She accordingly endeavoured to persuade some of the gentlemen to leap over, adding, that she was certain Mr. Clumsy could do it in an instant. In an instant, to be sure he did it; and with a witness too, for in he plunged to his middle in mud, and

was with difficulty extracted, with the loss of one of his shoes. After this he marched homeward, deplored his misfortune; his lower extremities ornamented "in all the majesty of mud." It is now some time since I have seen him; but I am sure he is not yet cured of his follies provided Miss Kitty continues to inspire them. This was, indeed, a mere country-prank; but I imagine we might find a few city-bred follies originating from the same cause,

It is not intended that our labours shall cease with the removal of one trifling evil, which obstructs the paths of a few only. We shall endeavour to qualify our pupils for acting their parts, with propriety and honour, on the varying stage of human life. Our great object will be to inculcate this truth: "That it ought to be in the world as it is on the theatre, where king and beggar receive their applause, as king or beggar is acted best."

We shall labour to eradicate these prejudices, those hereditary antipathies, which different stations, and professions, are accustomed to entertain against each other; to prepare the understanding by rational exercise, for discharging the office of a counsellor with abilities and fidelity. Thus we will send forth the adventurer in the pursuit of truth, determined to search for it in every quarter, and receive it from every one who may be willing to communicate.

We will endeavour to furnish him with a key to the cabinet of the heart; he will unlock its mystic springs; and estimate its secret contents. He will learn to discover and despise the flatterer. He will escape the snare of the artful villain. He will distinguish, he will esteem, he will become an honest man.

Provided, now, I shall meet sufficient encouragement towards the es-

tabishment of this our intended Academy; it is farther proposed, that as soon as a sufficient number of pupils shall receive a regular education at the Academy, and be judged properly qualified to practise in the aforesaid art, we shall establish one of them in each street of every city and borough, in that part of his Majesty's dominions called Ireland; also, one in each village of one street, inhabited by twenty families, or upwards; and in particular districts of the country, where such may be deemed necessary. Now this said pupil (being first duly examined, and found qualified) shall be fully authorized to practise the sublime mystery of a Motivemonger.

This will prevent all impostors from deceiving the ignorant by their unlearned decisions; and will render information accessible to all who may be curious to inquire. For the benefit of the public, it is intended, that every qualified practitioner, shall have affixed over his or her door, in large capitals, a notice to this effect; "*Candid Reasonwhy, Motivemonger regular, for the street, village, or district of Queredale.*" In all cases where discernment is necessary, these shall be consulted; and their decision shall invariably be deemed final; only, with reservation of appeal in cases of great difficulty, to

RIDDLEUM SECONDSIGHT,

Motivemonger General.

Reconnoitring-hill, Oct. 1811.

For the Belfast Monthly Magazine.

LIBERTINISM AND INFIDELITY ARE NOT
NECESSARILY CONNECTED.

THE character of Thomas Paine,
as drawn by Joel Barlow, having
been copied out of your magazine